

Journal
of the
Twenty-Fifth Session
of the
Synod of the Diocese of Athabasca



Peace River
Wednesday and Thursday
The 6th and 7th Days of June
1951



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JOURNAL OF PROCEEDINGS
OF THE
TWENTY-FIFTH SESSION

OF THE
SYNOD OF THE DIOCESE OF ATHABASCA

FIRST DAY

Pursuant to notice the Synod of the Diocese of Athabasca assembled in Saint James' Cathedral at 9.30 a.m. on Wednesday, June 6th, 1951.

A Service of Holy Communion was celebrated by the Right Reverend R.J. Pierce, B.A., D.D., Bishop of the Diocese of Athabasca, assisted by the Very Reverend Roland Hill, B.A., D.D., Dean of Athabasca, and the Reverend Canon Newlyn Humphreys, R.D., Rural Dean of the Deanery of Athabasca.

MORNING SESSION

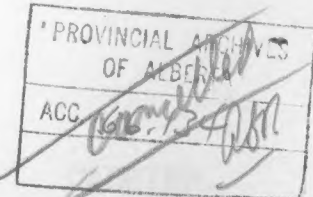
The Right Reverend R.J. Pierce having summoned the Twenty-fifth Session of Synod to meet at Peace River, Alberta, on June 6th, 1951, the members assembled in Athabasca Hall at 11.00 a.m. The Bishop called the Synod to order and opened with prayer.

Moved by the Reverend John Owen and seconded by Mr. Norman Jack THAT the Very Reverend Roland Hill be elected clerical secretary of the Synod. CARRIED.

Moved by the Reverend Canon N. Humphreys and seconded by the Reverend Horace Dunster THAT Mr. Clarence Nantais, lay delegate from High Prairie, be elected lay secretary of Synod. CARRIED.

The clerical secretary then called the Clerical Roll and the following answered to their names:

The Right Reverend R.J. Pierce, B.A., D.D.
The Very Reverend Roland Hill, B.A., D.D.
The Reverend Canon Newlyn Humphreys, L.Th., R.D.
The Reverend E. Houndle
The Reverend Dr. D.H. Pinkerton
The Reverend C.W. Thomas
The Reverend Horace Dunster
The Reverend John Owen, B.A., B.D.
The Reverend Robert S. Newman, B.A., L.Th.
The Reverend E.N. McColl
The Reverend F.M. Sanger-Davies
The Reverend G.S. Johnston



The following Clerical members of Synod were absent by permission:

The Reverend Canon George H. Crane-Williams, D.D.
The Reverend Canon Norman Calland
The Reverend O. Stadius
The Reverend A.E.W. Godwin

Mr. Jack Pitt, stipendiary lay reader from Fort Vermilion, was present.

The Lay secretary then called the names of the Lay delegates and the following answered to their names:

Mr. G. Beeston
Mr. G. Saxton
Mr. C. Parker
Mr. R. Robson
Mr. P. Harris
Mr. N.O. Jack
Mr. F.W. Day
Mr. J.W. MacArthur
Mr. G. Hodson
Mr. J. Newman
Mr. A. Goodland
Mr. H. Duerkson
Mr. A. Christie
Mr. W. Hayne
Mr. C.A. Nantais
Mr. W.T. Winchester
Mr. H. Dinham
Mr. R. Hawley
Mr. C. Williams
Mr. T.M. Wright

The Secretary reported that twelve Clerical delegates and twenty Lay delegates were present, which constituted a quorum in each order. The Bishop declared that the Synod was duly constituted.

It was moved by Mr. Norman Jack and seconded by the Reverend Canon N. Humphreys THAT the courtesies of the House be extended to the following Women Workers:

Miss Mary Vaughan
Miss Josephine Seabrook
Miss May Stockford
Miss R. Smith
Mrs. E. Thompson
Miss I. Charles
Mrs. L. Duff
Miss S. Brunskill.

CARRIED.

It was moved by the Reverend John Owen and seconded by the Reverend E. Houndle THAT the courtesies of the House be extended to the following Students of the Diocese:

Mr. Gordon Hendra
Mr. Donald Charters
Mr. Robert Carson
Mr. Theron Buchanan
Mr. Brian Orvis

CARRIED.

Moved by Dean Hill and seconded by the Reverend H. Dunster THAT the Minutes of the Twenty-fourth Session of the Synod of the Diocese of Athabasca be adopted as printed. CARRIED.

A Committee on the Bishop's Charge was appointed, consisting of the Very Reverend Roland Hill, the Reverend Canon N. Humphreys, and Mr. Arnold Christie.

His Lordship the Bishop then read his Charge to the Synod. Appendix "A".

Moved by the Reverend Horace Dunster and seconded by the Reverend Cuthbert Thomas THAT the Bishop's Charge be received. CARRIED.

Noonday Prayers were read by Dean Hill.

The following Committees were appointed:

PRESS COMMITTEE: The Reverend E.N. McColl and Mr. Charles Parker, THANKS, GREETINGS, and MEMORIALS: The Rev. E. Houndle and Mr. A.K. Butler.

The president then called for nominations for a Nominating Committee. The following were nominated:- The Reverend Canon N. Humphreys, the Reverend John Owen, the Reverend Cuthbert Thomas, Mr. W. Hayne, and Mr. N. Jack.

It was moved by Mr. W.T. Winchester and seconded by Mr. Jack Pitt THAT nominations cease. CARRIED.

The above nominees constituted the Nominating Committee.

AFTERNOON SESSION

The Report of the Diocesan Board of Religious Education was then called for and was presented by the Reverend John Owen, chairman.

It was moved by the Reverend John Owen and seconded by the Reverend George Johnston THAT the report be received for discussion. CARRIED. APPENDIX "B".

The Report having been received the Bishop laid great emphasis upon an increased need for Sunday School work and asked that an effort be made to establish Sunday Schools at every point in the Diocese at which services were conducted.

While discussing the need of rural Sunday Schools it was pointed out that there were only fifteen Sunday Schools operating in eighteen parishes. In one parish, in which there were eight points of service, there was only one Sunday School. Mr. W.T. Winchester expressed grave anxiety of the future of the Church if this situation continued and asked that some action be taken on the part of the Laymen to rectify this situation. Here it was pointed out by Mr. R. Hawley of All Saints', Little Prairie, that the areas where Sunday Schools were most needed, that is rural points of service, were usually the points least represented at the

Synod. He expressed the opinion that there was a need of increased lay representation and urged that every point of regular service should be represented in some way at the Synod.

The question of teaching Religious Education in the day schools was considered, in view of the fact that instruction was only being given in seven schools within the Diocese.

It was moved by Mr. W.T. Winchester and seconded by the Rev. Canon N. Humphreys THAT the Synod of the Diocese of Athabasca go on record as whole heartedly supporting the request of the Clergy and Lay workers that the Boards of the School Divisions advise the local School Boards within their division to make provision for religious instruction as provided for in the School Act by the Department of Education in the Province of Alberta. CARRIED.

The work of the Sunday School came under discussion and there was considerable expression of dissatisfaction of the response of the students. The Sunday School by Post has 3500 or more and only 120 of these children answered the papers and only 40 wrote the examinations. To improve the effectiveness of the work at St. Nicholas' House the following two resolutions were passed.

Moved by the Reverend E. Houndle and seconded by the Reverend G. Johnston THAT in order that the Clergy might do their utmost to prevent the sending of papers to unwarranted addresses the workers at St. Nicholas' House be requested to send a list of the names of the children to the priest in their respective parishes before Christmas each year. CARRIED.

Moved by the Reverend E. Houndle and seconded by the Reverend G. Johnston THAT in order to create a greater continuity and permanence in the work of St. Nicholas' House at least one of the winter workers remain at St. Nicholas' House throughout the following summer, and if possible a permanent worker be appointed to this task. CARRIED.

Visual Aids: This work was referred to the Rural Deans.

Sunday School Leadership Training Courses: It was suggested that the most efficient use of the visits of the Field-Secretary of the General Board of Religious Education (Rev. Frank Peake, B.A.) would be in the conducting of Sunday School Training Courses. The matter was referred to the Secretary of the D.B.R.E. and he was asked to communicate with the Rural Deans.

Sunday School by Radio: Some time was spent on the discussion of the value of this work in view of its increased cost. Mr. W. Hayne of Grande Prairie spoke of the high ratio of listeners.

It was moved by the Reverend E.N. McColl and seconded by the Reverend Cuthbert Thomas THAT the Synod of the Diocese express its sincere appreciation to the Reverend John Owen for the very extensive Sunday School work he is doing by radio. CARRIED.

It was moved by the Reverend John Owen and seconded by the Reverend G.S. Johnston THAT the D.B.R.E. report be adopted. CARRIED.

The Report of the Executive Committee was read by Dean Hill. APPENDIX "C".

Moved by Mr. W. Winchester and seconded by the Reverend Canon N. Humphreys THAT the report of the Executive Committee be received. CARRIED.

Following the Report a lengthy discussion took place on the advisability of continuing the practice of contralizing all finances with special emphasis on the question of taxes and fire insurance.

Moved by Mr. W. Hayne and seconded by Mr. W. Winchester THAT in the future tax notices be sent to the People's Warden of each parish for his action and payment.

When the vote was taken the motion was won by a majority of one (14 for, 13 against). In view of the closeness of the vote the mover and seconder asked that the motion be withdrawn. Their request was granted.

Moved by the Reverend C.W. Thomas and seconded by Mr. W. Winchester THAT this Synod records its sincere appreciation of the generous bequest of the late Bishop Robins and that same be accepted by the Diocese to be used as indicated by the terms of the gift. CARRIED.

Moved by Dean Hill and seconded by Mr. R. Hawley THAT the Synod records its appreciation of the generous offer of Mrs. W.H. Wilson, who has asked the Diocese to accept two pieces of property in the town of Peace River and that the terms of her gift as reported be carried out upon the completion of the Land Transfer. CARRIED.

Moved by Dean Hill and seconded by Mr. Norman Jack THAT the Report of the Executive Committee be adopted. CARRIED.

Moved by Mr. W. Winchester and seconded by Mr. Ray Hawley THAT the Synod should request the incumbents of every parish or mission to conduct regular monthly Vestry Meetings and that records of the same be carefully kept. CARRIED.

The Report of the Nominating Committee was made.

The recommendation of the last Synod that a delegate to General Synod should not be a delegate to Provincial Synod was then considered. After a lengthy discussion, while no formed motion was put to the House, a large majority expressed the opinion that there should be no such restriction.

The Election of Delegates then took place with the following results:

GENERAL SYNOD DELEGATES

Clerical

The Very Rev. R. Hill
The Reverend John Owen

Lay

Mr. Wm. Winchester
Mr. George Saxton

GENERAL SYNOD DELEGATES

Clerical

Lay

cont. Substitutes:

The Reverend Canon N. Humphreys
The Reverend E. Houndle

Substitutes:

Mr. Norman Jack
Mr. Tom Wright

PROVINCIAL SYNOD DELEGATES

Clerical

Lay

The Very Reverend R. Hill
The Reverend R.S. Newman
The Rev. Canon N. Humphreys
The Reverend E. Houndle

Mr. Clarence Nantais
Mr. Charles Parker
Mr. Norman Jack
Mr. W. Haynes

Substitutes

The Reverend G. Johnston
The Reverend E.N. McColl

Substitutes

Mr. H. Dinham
Mr. R. Robson

EXECUTIVE COMMITTEE

Clerical

Lay

The Bishop
The Dean
The Three Rural Deans
The Reverend John Owen
The Reverend E. Houndle

Mr. Wm. Winchester
Mr. Clarence Nantais
Mr. A. Christie
Mr. Tom Wright
Mr. George Saxton
Mr. Norman Jack

THE THREE PERMANENT BOARDS:

The Bishop asked the Rural Deans of the three Deaneries to set up Boards in their respective Deaneries as in the past. The Board would consist of one lay member of Synod from each parish together with all the clergy in the Deanery

The Deanery of Athabasca shall operate the Diocesan Mission Board.

The Deanery of Peace River shall operate the Diocesan Council for Social Service.

The Deanery of Grande Prairie shall operate the Diocesan Board of Religious Education.

The question of rotating these Boards from one Deanery to another was discussed but, in view of the many recent changes in each Deanery, it was decided that each Deanery should continue to operate its respective Board.

The Afternoon Session was closed with Prayer and the Benediction.

On Wednesday evening from 8.00 until 11.30 p.m. Bishop and Mrs. Pierce were AT HOME to the members of the Synod and the Diocesan W.A. members, who were meeting in Peace River at the same time.

THURSDAY MORNING

At 8.00 a.m. there was a Celebration of Holy Communion in the Cathedral, celebrated by Dean Hill, assisted by the Rev. Canon N. Humphreys and the Reverend John Owen.

At 9.30 a.m. the Synod was called to order and after opening prayers the business was resumed. The Bishop asked the Dean for the Minutes of the previous day to be read. At the conclusion of reading these minutes the Dean asked that they be adopted. CARRIED.

REPORT ON THE BISHOP'S CHARGE

It was moved by Dean Hill and seconded by the Reverend H. Dunster THAT the report on Bishop's Charge be received. APPENDIX "D".

1. It was moved by the Reverend Canon N. Humphreys and seconded by Mr. A.F. Christie THAT the Synod of the Diocese send greetings and best wishes to Bishop and Mrs. Sovereign. CARRIED.

2. Cost of Living Bonus. Moved by Mr. A.F. Christie and seconded by Dean Hill THAT the Synod of the Diocese of Athabasca petition the M.S.C.C. to grant permission to parishes receiving grants the right to contribute to a cost of living bonus up to a maximum of \$600.00 per annum without losing their grant. CARRIED.

3. Committee on Personnel and Missionary Strategy. Moved by Dean Hill and seconded by Mr. A.F. Christie THAT the Synod of the Diocese of Athabasca request the Executive Committee of the General Synod to establish a Committee on Missionary Strategy and Personnel for the purpose of (1) assuring Missionary Dioceses a fair proportion of Ordinands, (2) of preserving the capital investment which has been made in parishes which are forced to be vacant due to unwise distribution of men. This Committee to be made up of representatives from the House of Bishops, the M.S.C.C., and the Principals of Theological Colleges. CARRIED.

4. Indigenous Ministry. Moved by the Reverend Canon N. Humphreys and seconded by Mr. A.F. Christie that in view of the great need of an indigenous ministry the clergy and laity make a definite effort to keep the ministry before young men as a vocation, (2) that the existence of bursaries for suitable young men for the Church should be made known. CARRIED.

5. Every Member Canvass. Moved by Dean Hill and seconded by Canon Humphreys THAT the Synod of the Diocese of Athabasca request every rector and incumbent together with the Church wardens to make thorough preparations for an Every Member Canvass in the latter part of October with a view to extending the fellowship of the Church and increasing the source of revenue. CARRIED.

6. Moved by Dean Hill and seconded by Mr. A.F. Christie THAT the General Synod Apportionment for 1952 be increased 10% over 1951 and in 1953 an additional 10% be added.

7. Christian Marriage. Moved by Dean Hill and seconded by Mr. A.F. Christie THAT the Clergy of the Diocese should seek to have the couples contemplating matrimony undergo a period of preparation and to assist the clergy in the work suitable instruction should be given at a Summer School. CARRIED.

8. Rule of Life. Moved by Dean R. Hill and seconded by the Rev. Canon N. Humphreys THAT a suitable card, bearing the Rule of Christian Life as set forth in the Bishop's Charge, be printed for distribution. The possibility of this referred to the Executive Committee. CARRIED.

9. Contributions for Service of the Church. Moved by Dean Hill and seconded by the Reverend H. Dunster THAT a Committee be formed to prepare a suitable pamphlet which might tactfully convey to non-Church people, who use the church for special occasions, the cost of heating and light, with the suggestion that some contribution might be made to the Church. This pamphlet would not set any fee or charge. This matter be submitted to the Executive Committee. The Committee to be named by the Bishop. CARRIED.

Moved by the Dean and seconded by the Reverend H. Dunster THAT the Report of the Committee on the Bishop's Charge be adopted. CARRIED.

FINANCIAL REPORT

Moved by the Dean and seconded by the Reverend H. Dunster THAT the Financial Statement of the General Account of the Diocese of Athabasca be adopted. CARRIED. APPENDIX "E".

GROUP INSURANCE

Moved by the Reverend G. Johnston and seconded by the Reverend John Owen THAT the Executive Committee be empowered to look into the matter of Group Insurance with a view to obtaining better coverage for the clergy. CARRIED.

DIOCESAN BUILDING TRUST FUND

APPENDIX "F".

Moved by Dean Hill and seconded by the Reverend H. Dunster THAT the Diocesan Building Trust Fund be adopted as printed. CARRIED.

ATHABASCA BISHOP ACCOUNT (A-218)

APPENDIX "G".

Moved by Dean Hill and seconded by the Reverend H. Dunster THAT the Athabasca Bishop Account be adopted as printed. CARRIED.

DIOCESE OF ATHABASCA ACCOUNT (A-218)

APPENDIX "H".

Moved by Dean R. Hill and seconded by the Reverend H. Dunster THAT the Diocese of Athabasca Account be adopted as printed. CARRIED.

DIOCESE OF ATHABASCA CAMP ACCOUNT

APPENDIX "I".

Moved by the Dean and seconded by the Reverend H. Dunster THAT the Report of the Diocese of Athabasca Camp Account be accepted as printed. CARRIED.

BISHOP SOVEREIGN APPRECIATION FUND

APPENDIX "J".

Moved by Dean Hill and seconded by the Reverend H. Dunster THAT the Report of the Bishop Sovereign Appreciation Fund be adopted as printed. CARRIED.

MAPLE LEAF ACCOUNT

APPENDIX "K".

Moved by the Dean and seconded by the Reverend H. Dunster THAT the Report of the Maple Leaf Account be adopted as printed. CARRIED.

ANGLICAN ADVANCE APPEAL ACCOUNT

APPENDIX "L".

Moved by Dean Hill and seconded by the Reverend H. Dunster THAT the Anglican Advance Appeal Account be adopted as printed. CARRIED.

Moved by Mr. W. Winchester and seconded by the Reverend E. Houndle THAT in view of the commitments made at the launching of the A.A.A., if a parish paid its A.A.A. quota in full, 20% should be returned to the parish whenever this became possible. CARRIED.

PENSION FUND ACCOUNT

APPENDIX "L-1"

Moved by Dean Hill and seconded by the Reverend H. Dunster THAT the Pension Fund of the Diocese be adopted as printed. CARRIED.

Noonday Prayers were read by the Rev. Canon N. Humphreys.

AFTERNOON SESSION - THURSDAY, JUNE 7th

REPORT OF THE DIOCESAN MISSIONARY BOARD

APPENDIX "M".

Moved by the Rev. Canon N. Humphreys and seconded by the Reverend H. Dunster THAT the Report of the Diocesan Missionary Board be adopted as read. CARRIED.

REPORT ON THE HOSTELS

APPENDIX "N"

Moved by the Rev. Canon N. Humphreys and seconded by the Reverend John Owen THAT the Report on the Hostels (Athabasca) be adopted as read. CARRIED.

Moved by the Reverend E. Houndle and seconded by the Reverend R.S. Newman THAT the Synod record its sincere appreciation to Canon and Mrs. Humphreys for their splendid work with the young people in the Hostels at Athabasca. CARRIED.

REPORT FROM THE DIOCESAN COUNCIL FOR SOCIAL SERVICE APPENDIX "O"

Moved by the Reverend R.S. Newman and seconded by Mr. W. Winchester THAT the Report of the Diocesan Council for Social Service be received. CARRIED.

Re: British Immigration

Moved by Mr. W. Winchester and seconded by Mr. Peter Harris THAT this Synod recommend to the Executive Council of the General Synod for consideration and implementation a plan whereby the Canadian Government might consider making a loan to British Immigrants coming to Canada of reasonable sums when the immigrant possesses proven capital reserves in Britain which the Canadian might hold as security. CARRIED.

Re: Temperance

Moved by Dean Hill and seconded by the Reverend R.S. Newman THAT the Synod of the Diocese of Athabasca now in session send forth a call to the people of the Church urging upon them the need of exercising greater temperance in the use of alcoholic beverages and that they urge others to do likewise. CARRIED.

Moved by the Reverend R.S. Newman and seconded by Miss Mary Vaughan THAT the Report of the Council for Social Service be adopted. CARRIED.

PEACE MESSENGER

Moved by Mr. W.T. Winchester and seconded by Dean R. Hill THAT Synod authorise the publishing of three mimeograph issues of revised style of the Peace Messenger--this to be in addition to the present publication. The proposed dates of these additional issues to be Advent, Easter, and Trinity seasons. CARRIED.

REPORT FROM THE COMMITTEE ON THANKS, GREETINGS, and MEMORIALS

It was moved by the Reverend E. Houndle and seconded by Mr. R. Hawley THAT the Synod of the Diocese records its sincere thanks to

Miss Eva Hasell - Superintendent of the Sunday School by Post for her loyal assistance and cooperation.
The Dominion W.A. - For their very generous financial and spiritual assistance.
The Diocesan W.A. - For their continued service to the Church of Christ in this Northland.
The M.S.C.C. - For their loyal support and interest in the work of the Diocese.
The Fellowship of the West - For their great help in the Parish of North Star.
The Fellowship of the Maple Leaf - For their continued interest in our work and for their support of the woman worker at Faust.
Mrs. F.W. Wilson - For her generous offer of property.
The Rev. Canon G. Crane-Williams - for his generous support of the Diocese.
The Reverend John Owen - for his work as Director of the Radio Work for the Diocese.
Mrs. E. Houndle - For her service to the girls of the Diocese at Camp Artaban.
To the Dean and Wardens of the Cathedral for their generous hospitality.
To the W.A.'s - who catered for the meals during Synod.

And that Greetings be sent to

The Rt. Rev. and Mrs. A.H. Sovereign
To the nephew of the late Rt. Rev. E.F. Robins.

Message to the King :

Moved by the Reverend E.N. McColl and seconded by Dean Hill THAT the Synod of the Diocese of Athabasca now in session send greetings to His Majesty the King and assure him of our continued prayers that he might be restored to full health. CARRIED.

NEXT MEETING OF THE EXECUTIVE

Moved by the Reverend E.N. McColl and seconded by the Reverend John Owen THAT the next meeting of the Executive Committee of the Diocese be held at Athabasca. CARRIED.

Moved by the Reverend E.N. McColl and seconded by Mr. R. Hawley THAT the Synod requests all rectors and workers to use every means in their power to acquaint their congregations at an early date with the proceedings of its deliberations. CARRIED.

ADJOURNMENT

Moved by Dean Hill and seconded by the Reverend John Owen THAT the Twenty-fifth Session of the Synod of the Diocese of Athabasca be now adjourned. CARRIED.

The Bishop thereupon closed the Sessions and the members of the Synod were dismissed with prayers and the Benediction.

APPENDIX "A"

THE BISHOP'S CHARGE

My first words to this 25th Session of the Synod of the Diocese of Athabasca are words of welcome. I greet you most warmly, my reverend brethren of the clergy, and you also my lay brothers, who have made long journeys and endured inconvenience to be present at this Synod.

I cannot begin to preside over your deliberations until I have done two things; the first of them is to bear tribute to the work done by my predecessor during the long and fruitful years of his episcopate in this Diocese. I first met Bishop Sovereign on the day in 1933 when he first entered this Diocese; from then until last summer he never spared himself for one moment, but devoted every ounce of his energy and his magnificent gifts to the interests of Christ's Church in Athabasca. It is to his work that we owe most of the church buildings in this Diocese, including this Cathedral and Parish Hall; and every movement of growth and development which has taken place in these years has owed its kindling spark to him, and to his gracious wife who so ably supported him. Particularly his concern for the young people of the Diocese was unwearying. You will all join me in hoping that his years of retirement may be long and happy, and that the Church may continue to reap the fruit of his wisdom; and you will not wish this Synod to close without sending from it a message to assure both Bishop and Mrs. Sovereign that they are faithfully remembered in the land which they served so well.

The second duty which I must not neglect is to express my deepest gratitude to all of you who had any part in the arrangements connected with my Consecration and Enthronement. While I live I shall not forget St. Luke's Day nineteen hundred and fifty, with the people of this Diocese filling the Cathedral to pray for its new Bishop. I shall not mention any names at all, because so many of you and so many of my friends from outside of the Diocese had their share in the preparations for the day. To be called to serve you is the greatest privilege I have ever had, and every day as I set to my work I become more conscious of my shortcomings and my need of your patience and sympathy.

Within the last year the Church Militant here on earth has lost the services of two great men whose lives have closely touched ours. The first of them is the Most Reverend George Frederick Kingston, Archbishop of Nova Scotia and Primate of the Church of England in Canada. Perhaps his greatest work was done in Trinity College, Toronto, where for many years he helped train men for the Sacred Ministry. As Bishop of Algoma he showed such powers of Christian leadership that the people of Nova Scotia called him to be their Bishop, and the next step was his election to the Primacy after the death of Archbishop Owen. His tenure was short, but here in this Diocese you saw enough of him to realise why he had been chosen for such high office, for in his one brief visitation he endeared himself to you. We thank God for his gifts and his life of devotion to the Church.

Just over two months ago there died a man who was even more closely connected with this Diocese, the Right Reverend Edwin Frederick Robins, fourth Bishop of this Diocese of Athabasca, and a

great and good man. His were the difficult pioneer years, when there was little comfort anywhere in the north. All his journeys were made before the days of aeroplane service, and many of them before the days of the car. He laboured constantly to lay the foundations of the Church in this country, and he laid them strongly, for he was one of the statesmen of the Church in the West.

O Almighty God, who hast knit together Thine elect in one communion and fellowship, in the mystical body of Thy Son, Christ our Lord: grant us grace so to follow Thy blessed saints in all virtuous and godly living; that we may come to those unspeakable joys, which Thou hast prepared for them that unfeignedly love Thee; through Jesus Christ our Lord. Amen.

We meet for this Synod at a time when the world is again held fast in the bondage of war and the threats of war. Day by day soldiers of the United Nations are giving their lives in the prolonged strife in Korea, and all Asia has become a volcano. In one eastern country after another misguided peoples have set all their hopes of wellbeing on the chimera of national independence, not realising that the logical limit of their chosen course is not happiness but Hitlerism. China has yielded to communism; India, having achieved independent nationhood, is already discovering that her sufferings have increased; and our sympathy must go today to the teeming peoples of both India and Pakistan, torn by dissension and tortured by famine. The ancient land of Iran seems to have fallen into the hands of unstable men, who may provoke limitless trouble both for themselves and for all the world in the days to come. The Soviet Union, endeavouring ceaselessly to increase her economic strength, appears to be throwing out tentacles in every direction, feeling for every weakness in every country of the world, and taking advantage for her own good of every failing and disagreement of others. What need there is in the world today of the Gospel of our Lord, which can alone bring peace and happiness to men.

Today there are only three countries--Afghanistan, Tibet, and Saudi Arabia--where there is not an organised Christian Church, yet the work of the Church is grievously hindered in many places, and heroic martyrs again bear witness in this twentieth century both to the strength of the Christian Faith and to the power of the forces which withstand it. We must not allow the tremendous spread of Christian missions and the existence of a World Council of Churches to blind us to the need of a more militant evangelism than ever.

Two facts in the field of world Christian missions are of particular concern to us this year; the first is the observance of the two hundred and fiftieth anniversary of the Society for the Propagation of the Gospel, one of the oldest and greatest of the missionary societies, which began its work in this country in the year 1728, and since that time has employed in Canada over two thousand missionaries, and made gifts to our Church totalling many millions of dollars. I have received this message from the Society.

"Recollecting with gladness of heart God's mercies extending over Two Hundred and Fifty years, and with a lively consciousness of its past and present association with branches of the Anglican Communion in all parts of the world, the Standing Committee of the Society for the Propagation of the Gospel sends its proud greetings to all Provinces and Dioceses overseas which now or aforetime have come within the orbit of its special care and affection. While giving

thanks for the manifest fruits of this partnership in faith and service, it also prays that the power of the Holy Spirit may more and more abundantly use our fellowship within the Catholic Church to stablish the strong and enrich the weak, and that against every adversity all may stand fast together in devotion, courage and sacrifice to deepen and extend the sway of the Kingdom of God."

We rejoice with the S.P.G. in its anniversary year, and I hope that we shall send them a message of greeting and good will from this Synod, for the work yet to be done is even greater than what has been done in the past. We have two particularly close and happy links with this anniversary in that our own Archbishop of Rupert's Land has been chosen to preach at the great anniversary service in St. Paul's Cathedral later this month, when the King and Queen will be present, and that one of our own clergy, Canon Crane-Williams, is to be his chaplain at this service.

The second fact of world missions which closely concerns us is the setting up of the new Diocese of the East Punjab with the Right Reverend Heber Wilkinson as its first bishop. Bishop wilkinson, who was also consecrated on St. Luke's Day 1950, in faraway Amritsar, is a Canadian and well known to some of the members of this Synod, and the East Punjab is a missionary field for which our own M.S.C.C. is responsible. This is our work, to whose maintenance we make regular contributions, and we must watch its development with the keenest interest and help it in every way we can.

This brings me to our Church in Canada. Within this Diocese there have been a great many changes since the last Synod. For the sake of brevity I list them as follows:

ORDINATIONS TO THE DIACONATE:

On Trinity Sunday, 1951, in St. James' Cathedral.

The Reverend Horace Dunster
The Reverend E. Houndle
The Reverend F.M. Sanger-Davies

APPOINTMENTS:

The Reverend Canon N. Calland as Incumbent of the Parish of Spirit River and Rural Dean of Grande Prairie.
The Reverend Canon N. Humphreys as Rural Dean of Athabasca.
The Reverend R.S. Newman as Rural Dean of Peace River.
The Reverend J.B. Owen as Rector of Christ Church, Grande Prairie.
The Reverend Dr. D.H. Pinkerton as Incumbent of the Parish of Berwyn.
The Reverend H. Dunster as Incumbent of the Parish of Fort McMurray.
The Reverend E. Houndle as Incumbent of the Parish of Beaverlodge.
The Reverend F. M. Sanger-Davies as Incumbent of the Parish of Sexsmith.
Mr. J. Pitts as Stipendiary Lay Reader in the Parish of Fort Vermilion.

In addition the following appointments have been made and will become effective during the summer:

The Reverend G.P. Chant as Incumbent of the Parish of Fairview.

Mr. H. Harper as Stipendiary Lay Reader at Boyle and Lac la Biche.

WOMAN WORKERS:

Mrs. E. Duff and Miss Ivy Charles have been given the Bishop's license to work in the district of Clear Hills.

TRANSFERS TO OTHER DIOCESES:

The Rev. Canon G. Sandish to the Diocese of Moosonee.

The Rev. Canon W.B. Singleton to the Diocese of Saskatoon.

The Rev. E. Haddon to the Diocese of Algoma

The Reverend A.F. Sheward to the Diocese of Calgary.

The Reverend H.E. Webb to the Diocese of Huron.

The Reverend J. Batten to the Protestant Episcopal Church of the U.S.A.

The Reverend A.L. Davies to the Diocese of Columbia.

The Reverend A. Howes to the Diocese of Columbia.

ON LEAVE:

The Reverend R. Currie to the Royal Canadian Air Force.

OTHER EPISCOPAL ACTS

You will not expect me in these opening days of my episcopate to attempt to set before you any detailed survey of the state of the Diocese and the prospects of the immediate future; to make any such effort would be an impertinence on my part, for there are still three missions in the Diocese which I have never even seen. Yet during these last eight months I have travelled much, so that I still know the members of the Cathedral Parish in Peace River less well than I know the parishioners of some other places. From what I have learned one great fact emerges every day, that the urgent need of this Diocese at the present time is an increase in the clerical staff. At the present time our clergy are spread so thinly that we are not holding our own in places where our Church has been at work for many years, let alone keeping pace with new developments in the Diocese. There has been no incumbent in the important towns of Fairview, High Prairie and Colinton since last fall, and other missions have also been unoccupied for a good deal of the winter. A great many clergy left the Diocese when Bishop Sovereign left; in most cases they had been planning to leave for many months and in commendable loyalty to him they remained as long as he stayed. There are new areas in the Diocese where the population is increasing, and where we should start new work. But to find men willing to come and work in this Diocese is not at all easy. The problem is not unique here, most of the missionary Dioceses in the West are similarly affected. I have been making and am making the most determined efforts to bring new clergy here, but it will take a long time before my efforts bear much fruit.

Why are men so reluctant to serve in the missionary Dioceses at the present time? I believe that the first great cause is an economic one. There are only two parishes in this Diocese at the present time where the incumbent may receive an income in excess of Eighteen Hundred Dollars a year. On that he must live, buy his own car, and pay a good share of his travelling expenses incurred in working for his parish; it is almost an impossibility for him to do so. The initial cost of a car is now so great, and the cost of its maintenance so high, that the cost of his travelling is an appalling burden for a missionary priest. In this part of the country almost everything he must buy is more expensive than it is further to the east, and houses must be heated through a long and hard winter. The resultant economic pressure is very serious indeed, and small wonder if, after a few years, men look for easier conditions. It is not hard to find them. On one of my visits to Eastern Canada the rector of a church where I was preaching asked if I could find him a curate, to whom he was prepared to pay a stipend of Three Thousand Dollars a year. The Bishop of a very pleasant eastern Diocese reported a month ago that he was now offering Twenty-Four Hundred Dollars a year to any students graduating from the Colleges who would accept ordination in his Diocese. The American Church offers vastly greater comforts than those afforded in our Canadian West. All honour to you, my brethren of the clergy, that you close your ears to these enticements from outside, and continue to work for Christ here where our conditions are arduous. Yet we must face the fact that we are not likely either to increase our staff or to hold our men until we treat them more properly. Every man in this Diocese ought to have a larger income, so that, for example, he could make an extensive trip outside each year, for the good of the Church as well as for his own good, but few of our men can afford such a trip at present.

What can be done? The missionary bishops have been urging the whole Church to increase missionary grants which are available for the payment of stipends, and thus to make possible a higher rate of pay; but so far the Church has not been able to do more. The alternative, and the proper course, is for us to do more ourselves. As soon as a parish becomes self-supporting, the limit of the stipend it pays its rector is set only by its own resources. If, my lay brothers, you appreciate the services of your clergy, will you not work unceasingly towards self-support in your parish in order both that you may give your rector a more fitting livelihood, and also that you may set some of the Church's money free for other missionary work.

The economic factor is of course not the only one; studious men do not like our lack of libraries; some do not like our isolation; there are men who have no sense of calling to missionary work at all. But the economic factor does loom large, and the remedy for it must lie with ourselves. In the years ahead we must constantly press towards a much greater measure of self-support as a Diocese. I am convinced that this is the single strongest tool at our disposal for the improvement of our problem of manpower.

It may well be that our whole Church needs at the present time a definite policy concerning the staffing of the missionary dioceses. We ought not to allow the development of a sort of competition between bishops for the services of men for their dioceses; that would be good neither for the Church nor for the men. Yet there is a danger of such a situation emerging unless the whole Church faces this problem on the national scale.

We must not only rely on attracting men from other Dioceses; we must produce at least some of our own candidates for the ministry. I know that it is still difficult for many of our northern boys to get a sound primary and secondary education, but it is no longer impossible; boys are going out from this Diocese to the Universities and entering the learned professions. We must seek out boys who have a deep concern for their Church and good minds, and encourage them to listen for the call of God to the sacred ministry; undoubtedly some of them will hear it. This is primarily the work of the clergy, and I ask them to lay it much to heart, and to be watching constantly for suitable boys; but it is also the work of all parents, and when a boy shows an interest in the call of the ministry I ask parents to encourage and promote it. Theological college principals find that in far too many cases their students have had to resist and overcome parental discouragement because of the poor financial rewards to be expected. This is an age in which material considerations are given far too large a place, and I ask parents to set the happiness of their sons far ahead of their prospective income.

Turning to the spiritual life of the Diocese, I believe that we have now reached that stage of development here which was in the mind of the writer to the Hebrews when he wrote,

"Wherefore let us cease to speak of the first principles of Christ, and press on unto perfection; not laying again a foundation of repentance from dead works, and of faith towards God, of the teaching of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgement. And this will we do, if God permits."

The first task of the Christian missionaries in this Diocese was to convert heathen Indians to Christianity. They did their work magnificently, and the result is to be seen in the lives of the splendid Indian people throughout the north who have been in contact with our Anglican missions. Then came the task of ministering to the new white settlers as they arrived, and this was done equally well. Fine churches have been built throughout the Diocese, largely through gifts from friends in England and Eastern Canada. Now there are established congregations in our main centres, and while there is much to be done in developing new areas of work, our great task in the south must be the work of consolidation by definite Anglican teaching.

In this connection I commend to your attention a report recently issued to the Church Assembly in England for the guidance of the lay people of our Church as to what is expected of them as Anglican men and women. I have already referred to this report in several Confirmation sermons. It does not deal with the great general tasks of every Christian person, but taking them for granted sets out the specific means by which an Anglican layman may discipline himself and hope to grow in grace. The first of these duties is to obey our Lord's command, "Do this in remembrance of me" by regular participation in the sacrament of Holy Communion. The Bishop of Exeter comments on this,

"The Lord's command, 'Do this', has been perpetuated in the Church as a means by which Church and individual may be identified with Him in His atoning work on Calvary; as a means by which Church and individual may be offered along with Him to the Father; as a means of renewing and deepening union with Him; as a means by which forgiveness and reconciliation with God may be imparted; and as a repeated re-consecration to His service."

It is required of every confirmed Anglican that he should make his Communion at least three times in the year; that is laid down in our Prayer Book as the absolute minimum. Here in this Diocese where priests are so few, what shall we do? In every main centre where it is possible, I should hope to find a celebration of Holy Communion at an early hour every Sunday morning, in order that as many of our people as possible may begin each week with this Sacrament. I should expect that the clergy will instruct their confirmation candidates about the necessity of regular attendance at Holy Communion. I hope that the priests of the Diocese arrange their services in such a system that those who can reach any regular place of service may make their Communion at least once a month. I hope that every priest arranges that somewhere in his parish there is a celebration of Holy Communion on the great Saints' Days for which a Collect, Epistle and Gospel is provided in our Prayer Book. I know that at the great festivals the clergy have made superhuman efforts to cover the Diocese as fully as possible, travelling enormous distances to administer the Sacrament in as many areas as possible. It is the part of the laity to take the fullest possible advantages of these opportunities which are offered them. The life and practice of our Church is firmly rooted in the Sacraments which our Lord gave us, and we cannot neglect either Holy Baptism or Holy Communion and be strong members of the Church.

The next great task of the Anglican Layman is to join as fully as he can in the worship of the Church. The worship of God is the first great task of the Church; all else is secondary. On this Bishop Mortimer comments,

"The Church is not primarily a charitable organisation nor an educational institution. It is not the Church's first business to teach people the right way to live, nor to promote social justice, nor to help the poor and the sick, nor to be the instrument of founding and spreading God's Kingdom upon earth. Her first business is to worship God, to glorify and praise Him."

All the rest follows from that. In our Church the laity have the great privilege of taking a large share of the Church's worship, so that their presence is essential. For us to absent ourselves frequently from the worship of the Church when we have the opportunity to attend is not a small matter, it is grave sin. The Holy Communion is the Church's chief act of worship, and I have already spoken of it; the Choir offices of Morning and Evening Prayer are the services at which particularly the Word of God is presented to us in the Psalms and Lessons of Holy Scripture and in the sermon. No effort can be too great for the Anglican layman to make to be in his Parish Church on Sunday when the worship of the Church is being offered there.

The report reminds us next that it is the duty of the Christian to fast. Our Prayer Book lists for us a good many days in the year on which we are to fast, the main ones being all the Fridays of the year and the season of Lent. Is this really any business of ours nowadays, and if so, how and why? It is indeed our business, for the purpose of fasting is to give a token of our sorrow. We have sinned, and the price of our sin was the death of our Lord. We can never make up for that, no matter what we do; but we can at least give some token of our sorrow on the days on which we remember His Passion and death. That is the reason why Christians fast, and why our Anglican Prayer Book calls on us all to fast. How shall we do it?

We must each of us formulate our own rule. The old rule was that on a fast day there should only be one main meal in the day. We may find that too severe a discipline altogether; then we must each of us devise our own; the essential thing is that by some special self-discipline we should mark those days on which we are to commemorate our Lord's atoning death.

The next duty of the Anglican layman is to give to his church. This is a duty clearly established both in the Old and the New Testaments. The Old Testament definitely ordered that the tenth part should be given to God, and in the later history of the Christian Church this principle was incorporated into the law of the land. The law has never been established in this country, but the privileges of the Church remain for all who claim them; I have yet to hear of any priest who refused to baptise, marry or bury anyone because for years he had made no contribution to the upkeep of the Church. It is only just that those who benefit from the Church should pay for its upkeep. Furthermore it is our duty, clearly established in the Holy Scriptures, to spread the Christian Gospel through all the world, and this also requires financial expenditure.

Now what is the situation in this respect in this Diocese? During the last years there has been a considerable increase in the gifts of our people to the Church, almost yearly the total income of the Diocese and the parishes has increased. The same has been true right across the Canadian Church. But unfortunately, the increase has not kept pace either with the increased cost of living or with the increasing needs of the Church. The result is that the missionary clergy are not as well off as they were twelve years ago, nor is there enough money for the general work of the whole Church. Is it true that in the parishes of the Diocese there is need of two things, a deeper concern for the material wellbeing of the clergyman, and a deeper concern for the material strength of the whole Church? Every parish draws great strength from its incorporation in the whole Church, I am sure that there is little need for me to stress that in a Diocese which receives from the Church nine or ten times as much as it gives. Now the financial strength of the whole Church is not unlimited, and the people of Eastern Canada are asking if we cannot do more to help ourselves. They read of the tremendous oil developments in this Province, they know of the improvement in the prices of farm products, and they ask if in this Diocese that increased prosperity is not reflected at least in some measure, and if so, can we not do more to help the Church? What am I to say when this question is put to me the next time, perhaps at the September meetings of our Church?

Surely we must seek to do more at three levels. We must do more for ourselves at the parish level, in order to develop and maintain our own buildings and equipment, because money for these purposes will no longer come from England, and there is no reserve whatever left in any Diocesan Fund for this sort of work, and we must move towards self-support in order to take care of our clergy more adequately and relieve the strain on the whole Church. We must do more at the Diocesan level, because the missionary society cannot give us grants for the ordinary work of operating the Diocese. We need new clergy for example, and to bring them in is expensive, and we must find that money ourselves. We must do more at the level of the whole Church, otherwise there will have to be severe reduction in all our work, which is surely unthinkable.

Now what steps can we take to improve our total income? The first task is one of education in our Christian duty. The needs of our Church must be set clearly before all our people, and this is primarily the task of the clergy. The faithful laity must know what the Church does need; they must be asked to reconsider their level of giving, both in relation to the change in their income since the pre-war years, and in relation to their absolute standard of giving. What should that absolute standard of giving be? St. Paul had the answer for that question when he was taking a collection from his Christian congregation at Corinth; he refers his congregation immediately to what God has done for them. There is our only guide; let us throughout this Diocese consider seriously God's gifts to us; they are summed up briefly in the General Thanksgiving,

"We bless Thee for our creation, preservation, and all the blessings of this life; but above all for Thine inestimable love in the redemption of the world by our Lord Jesus Christ, for the means of grace, and for the hope of glory."

In relation to what we spend on all other things, is our regular giving to God a worthy thankoffering for these most fundamental gifts of all our life? That question needs the most careful attention from every one of us.

As a second means of increasing our income, as well as of strengthening the whole life of the Church, I commend to you most heartily the Every Member Canvass. This has not been given a thorough trial and found wanting in this Diocese. It has been given a thorough trial and found of inestimable help in one Diocese after another in this land. It has been the backbone of the support of the Protestant Episcopal Church for many years. In Canadian parishes it has produced the most astounding results, to such an extent that it has been officially adopted as the hope of our Church for meeting our needs, as the following letter which I have received from the General Synod Budget Committee recently indicates.

"It was resolved that a letter be sent from the Budget Committee... to all the Bishops, asking the interest and cooperation of all the Dioceses in the 1951 Every Member Visitation and Canvass.....I therefore take the liberty of sending you this letter, on behalf of the Budget Committee, to ask you most earnestly to give this great effort your maximum support and encouragement in your Diocese.

We need at least, in overpayments for this year, twice as much as was generously contributed last year; and for next year we shall need very generous increases in acceptances or overpayments. Will you, therefore:

1. Try to get every Parish in your Diocese to have such a Visitation?
2. Try to arrive at an objective as to what you may expect in additional income through such a Diocesan-wide effort?
3. Try to notify us of that amount soon for 1951 and later for 1952?

The Budget Committee believes the needed income can be obtained in this way if every Diocese will cooperate. In addition, it may be that you or some of your rectors will think up other special ways of making an appeal. We leave this to your wisdom and judgement. WE MUST HAVE MORE MONEY IF OUR WORK IS NOT TO SUFFER. We depend on you. On behalf of the Budget Committee,

Faithfully yours,
L.Ralph Rupert's Land, Chairman."

Here is the Church officially asking us for a greater measure of support and suggesting a means which has been tried and found of great value throughout the land. I hope that you will give this your careful consideration during the Synod, and that you will name a sum which we shall endeavour to raise for the work of the whole Church for next year.

The next duty of the Anglican layman is to obey the marriage laws of his Church. The revision of these laws is now receiving careful attention by committees of our Church, but their present substance is well known to you. The essence of them is that marriage is an estate blessed by God, sacramental in its nature, intended to be lifelong. Therefore no Anglican clergyman is allowed to marry a divorced person whose partner is living. But that is only on the negative side. On the positive side, it is obvious from the nature of marriage that the place for a wedding is the Church and in this Diocese there are strict rules requiring this as the normal procedure. And because marriage is for churchpeople a religious ceremony at which Christian blessings are sought, I would urge upon the clergy that they enquire of all persons seeking Christian marriage whether they have themselves become Christians through Holy Baptism. As our Prayer Book service for the Burial of the Dead presumes Baptism, so does our Marriage Service; and no unbaptised persons should be allowed to enter into Holy Matrimony in the Christian Church without the duty of seeking Holy Baptism and Confirmation first being set clearly before them. Furthermore, our Church assumes that there will be a celebration of Holy Communion in connection with a Christian marriage. There can be no better beginning for the building of a Christian home, and I hope that the clergy of this Diocese will work strenuously towards making this a general practice once more. By these means it lies within our power to strengthen our Church and to strengthen the sanctity of marriage in our land.

One last matter; the two hostels established in Athabasca by the generosity and hard work of Archdeacon and Mrs. Little continue to provide a quite invaluable service both to the Church and to the boys and girls of the eastern end of the Diocese. They are virtually self-supporting, and the time has come when they should be officially brought into the Diocesan picture; it is not fair to leave them as the sole personal responsibility of the priest at Athabasca. He is managing them excellently, but he must know that he has the support of the whole Diocese in his work. There is great need of a similar hostel in the town of Peace River, and consideration is being given to the possibility of converting Malvern House into a hostel for boys. This project has the approval of the superintendent of schools for the area, who assures us of the existence of a real need. Your Executive Committee therefore has already given preliminary consideration to this possibility.

All of these matters I set before you for your deliberation. We shall proceed now to the detailed business of the Synod; I hope that by our united effort under the guidance of the Holy Spirit we may accomplish much here in these two days that will result to the Glory of God and the building up of the Church of Christ in our Diocese and beyond it; I hope that you will find much to inspire you, and that you will take back to your respective parishes whatever you find here that is good. May God bless us as we seek to carry forward His work in this Diocese.

APPENDIX "B"

REPORT OF THE DIOCESAN BOARD OF RELIGIOUS EDUCATION

The Report of your Committee will be necessarily brief as the personnel of the Committee was completely changed last Autumn and has only just begun to function as a Committee.

According to the Canon instituting this committee the duty of the committee is to study the educational needs of the Church in this Diocese in respect of primary and secondary education and to recommend such measures as may be admirable to advance the course of religious education.

With this in view we have attempted a survey of what is being done in the Diocese by sending out a questionnaire to all clergy. About seventy-five percent answered the questionnaire and we are grateful and appreciative of their kindness. These answers showed fifteen Sunday Schools operating with fifty-three teachers and a total of five hundred and sixty-five scholars. In addition, Religious Instruction is given in seven public schools where a total of one hundred and ninety scholars are reached. Ten A.Y. groups are functioning with a membership of one hundred and fifty. There are seven Junior W.A.'s, five Girls' W.A.'s and two boys' groups. A few Scout, Cub and Guide and Brownie groups having a nominal connection with the Church.

The Sunday School by Post sends out papers to 3500 pupils of which about 120 send in written answers and of whom forty wrote the examinations in May. High mark for the Diocese went to Lorna Bell of Reno with 87% on a Kindergarten paper prepared by Miss Paris. High mark on the papers set by the G.B.R.E. went to Mary Rathwell of Clairmont with 85%.

As a committee we would like to express the hope that one at least of the winter workers at St. Nicholas' House might remain in the Diocese during the summer to ensure greater continuity in the work.

We would urge that greater use be made of the opportunity presented to each child by Religious Instruction in the Day Schools, and that (b) efforts be made to strengthen our work with boys of the eleven to fourteen age group and to promote A.Y.P.A. activities.

The Chairman of the D.B.R.E. attended a five-day Institute on Audio-Visual Aids in Religious Education conducted by the G.B.R.E. at Emmanuel College, Saskatoon. This was the first institute of its kind held in Canada and was extremely well organised, very informative and inspiring to all who attended.

The Reverend F.A. Peake, Western Field Secretary of the B.B.R.E. will be coming to the Diocese to conduct Sunday School Teachers' Training Courses in November. Also Miss Vida Archibald, who prepares the scripts for the Sunday School by Radio Programme, will pay a visit to the Diocese.

In this connection the Committee would welcome an expression from the Synod as to whether the Radio Sunday School is worth the amount expended on it and also if a different time were available what time would be more suitable.

APPENDIX "C"

REPORT OF THE EXECUTIVE COMMITTEE

My Lord Bishop and Members of the Synod:

During the past year the Executive Committee has met on five occasions to conduct the business of the Diocese and as Secretary-Treasurer I have been asked to present to you a review of the work accomplished and the problems confronting the Executive.

The Executive met for the first time under the Chairmanship of Bishop Pierce on October 19th, 1950. A considerable amount of time was spent on the question of Land Titles and the final phasement of the Fire Insurance, the total amount of coverage having then reached a little over a half million dollars.

The major problem at this time was the discussion of the proposed budget which was presented by the Finance Committee.

In the discussion of the Budget it was pointed out that the Diocesan Apportionment to the M.S.C.G. was 10% higher in 1951. Under the heading of Diocesan Assessment it was found necessary to increase the sums allocated for Episcopal Expense to \$2500.00; Administration to \$3275.00. The secretary-treasurer pointed out that there would be substantial increase under the heading of Parish Assessments as Insurance rates had increased. Taxes had risen in almost every parish, and Pension costs had been increased. At this meeting the Executive decided to put aside the annual gift of \$1,000.00 from Canon Crane-Williams for a reserve fund. It further urged that as soon as possible a campaign be undertaken to raise a reserve fund of at least 25% of the current budget i.e. approximately \$15,000.00.

At this meeting it was also decided to engage the services of Nash & Nash (auditors) for the purpose of quarterly audit and statement.

In view of the several vacancies in the Diocese the Executive Committee considered it advisable to postpone the Every Member Canvass.

Vacancies in the Executive were filled by the election of the Reverend John Owen and the Reverend Canon N. Humphreys.

A Special Meeting of the Committee was called on December 7th for the purpose of a more thorough study of the Budget. Nine Members were present. Most of the day was spent in a detailed study of the Apportionments for each parish and every effort was made to keep them as low as possible in view of the number of vacant parishes.

At this time a committee was set up to plan for an Every Member Visitation to be conducted in each parish in the Spring and an Every Member Canvass in the Fall of 1951.

Taxation Assessment. It was suggested that it was not entirely desirable to have the Synod Office responsible for payment of taxation. As the Assessment Sheets came to this office the secretary-treasurer was in no position to determine the accuracy of the Assessment. It was suggested that by each parish assuming their own responsibility for taxes the Diocese might take the first step towards decentralizing some of the financial responsibility. There were very definitely two points of view expressed on this matter.

An Emergency Meeting of the Finance Committee and the Registrar was called on Easter Monday in order to deal with the obtaining of a clear title for Mr. Geyer--the purchaser of the Shaftsbury property.

In so far as the Church was no longer using the property for the original purpose as indicated in the original grant of land from the Federal Government, the Provincial Government had placed a caveat of \$542.74. For several years the Diocesan Registrar had been trying to oppose this but a recent court action had upheld the Provincial Government action. While the Diocese could continue an appeal, Mr. Geyer demanded a clear title at once. To meet this need the Finance Committee authorised the Treasurer to borrow the amount required and to pay the sum under protest and without prejudicing our privilege to file a petition of right recovering the sum of money paid.

At the Spring Executive Meeting it was decided to leave the question of further legal action to the discretion of the Chancellor and Registrar.

The Spring Meeting was held on April 25th at Spirit River, the Executive being the guests of the Parish of St. Andrews.

On this occasion the Executive recorded their profound appreciation for the life and work of the Right Reverend Edwin Frederick Robins, who had passed to his reward on March 22nd.

The Bishop reported on recent changes in the Diocesan staff.

Considerable time was given to the need of active Deanery organisations and it was resolved that the Rural Deans should hold Deanery meetings in November of 1951.

The Committee on Bishop's Property reported that in keeping with the approval of the Executive, Malvern House had been rented for \$75.00 a month and the money was being deposited for the purpose of necessary improvements when the House could be operated as a Hostel.

Several land transfers and legal matters were considered. The Financial Statements for 1950 were adopted and referred to Synod and the Secretary-treasurer was authorised to consolidate all the Diocesan Accounts into three namely, Diocesan Current Acc't; a Capital Expenditure Acc't; and Diocesan Trust Acc't.

The need of regular vestry meetings was discussed and it was resolved that the Executive Committee should send a resolution to Synod requesting that every parish be required to hold monthly Vestry Meetings.

ROLAND HILL

Secretary.

APPENDIX "D"

REPORT OF THE COMMITTEE ON THE BISHOP'S CHARGE

My Lord Bishop, Members of the Synod:

In making the Report on the Bishop's Charge the Committee is most anxious to express to the Bishop on behalf of the Synod their sincere appreciation of a most inspiring Charge. It has set before us a very high standard of Spiritual Life and yet it has enabled us to deal very realistically with some of the serious problems facing the Church, not only in our Northland but throughout the world. In a brief moment the Charge gave us a vivid picture of the difficulties and opportunities before the Church in our world turmoil and change.

We are glad the Bishop spoke of the 250 Anniversary of the S.P.G. and trust that as we commemorate this occasion we may find a new vision of our missionary obligations, particularly as we think of the great work of Bishop Wilkinson in the Diocese of the East Punjab.

In the matter of ~~Appointments and Transfers~~ we would ask that two corrections might be made. ~~Under Appointments~~ the Reverend George Johnston as Incumbent of Wembley and under ~~Transfers~~, the Reverend R.A.F. Currie should be listed as On Leave of Absence.

Coming to the body of the report we are thankful that the Bishop has introduced us to the great problems of Personnel and following this report we wish to introduce two substantive motions. The one will ask for permission for the parishes to augment the Clergy's stipend with a cost-of-living bonus; the second raises an even larger problem, that of supplying men to Missionary Dioceses. It is felt that the time has come in the Canadian Church when a more efficient over-all distribution of Ordinands should be established. However we would further suggest that some of the more established parishes should prepare a five year plan by which they could definitely move towards self-support.

The question of establishing an Indigenous Ministry is most important--for years this has been the policy on the foreign field yet it has been most seriously neglected at home.

The highlight of the Charge was the proposed plan or set rules for the growth of the Spiritual Life of the Diocese. It is hoped that every parish priest will do his utmost to encourage the following of this plan.

However, while the Committee most heartily agrees with the Bishop's reference to Dr. Mortimer's Duties of An Anglican Layman and would urge all members of the Synod, both clerical and lay, to carefully examine themselves in the light of these duties, it does feel that it should be stated that these duties take it for granted that daily Scriptural Reading and Personal Devotions are a fundamental requirement of the Christian Life.

The Committee suggests that an attractive card setting forth these Rules of Christian Living and circulated freely among our people would greatly enrich the spiritual life of the Diocese.

In the question of Stewardship--it was felt that there need not be any sense of shortcoming on the part of the Diocese in the matter

of increased giving during recent prosperous years. Since 1947 the contribution of the Diocese towards its own maintenance has increased from \$7000.00 to \$16,400.00 in 1950. This is an increase of 125% in four years. It is questionable whether any other Diocese has achieved this. However, this does not mean for a moment that we have reached the limit of our achievement and to stimulate interest and giving we wish to introduce a motion re the Every Member Canvass.

Turning to the question of the Sanctity of Marriage and of the Home, it is felt that in this new land where many of the normal social and moral controls are absent there has been a tendency towards moral apathy. To help meet this a resolution has been prepared.

Further, two motions are to be presented Re the Hostels.

In conclusion we would again express the sincere appreciation of the whole Synod for the very thoughtful and spiritual Charge.

ROLAND HILL

Chairman of the Committee
on the Bishop's Charge.

DIOCESE OF ATHABASCA - CURRENT ACCOUNT 1950

RECEIPTS

Balance January 31st, 1950			\$ 3,975.56
<u>Extra Diocesan Sources</u>			
M.S.C.C. Regular Grant	16,215.26		
Stipend M.S.C.C., A.A.A.	1,666.60		
M.S.C.C., A.A.A. Indian	700.00		
Transportation	738.00		
Special Grant	5,000.00		
Oakfield Grant	100.00	24,420.25	
Colonial and Continental Church Soc.	534.40		
Dominion W.A. Salary Grant	1,769.25		
Sunday School by Post	1,013.79		
Special Grants	968.15	3,751.19	
Fellowship of the Maple Leaf		533.64	
Ordination Candidates Fund		310.85	
St. James the Apostle Montreal Radio 1950-51		400.00	
St. Simons W.A., Toronto, Hostel Grant		300.00	
Vancouver, Save the Children Fund		50.00	
Miscellaneous Contributions		126.75	30,427.08
<u>Diocesan Sources - Apportionment</u>			
For General Synod - M.S.C.C.	1,738.92		
G.B.R.E.	118.82		
C.S.S.	112.26		
Inter-Church	33.00	2,003.00	
For Diocesan Work - Radio	252.50		
Cathedral	99.00		
Episcopal	887.93		
Administration	2,100.87		
Conferences	977.75		
Diocesan Misc.	332.56	4,650.61	
For Parish Work - Stipend	4,318.50		
Travel	2,409.29		
Pension	1,208.22		
Fire Insurance	482.53		
Group Insurance	304.37		
Taxes	1,048.49	9,771.40	16,425.01
<u>Further Diocesan Sources</u>			
Rentals	262.42		
Sunday School by Post	358.76		
Peace Messenger	4.00		
Refund	119.24		
Trans. re Pension	1,112.63		
A.A.A.	10.00		
Misc.	194.81	2,061.86	<u>2,061.86</u>
			\$52,889.51
	Less Bank Exchange		<u>14.39</u>
	Total		52,875.12
	Less Expenditure		<u>48,697.79</u>
	Balance January 31, 1951		<u>\$ 4,177.33</u>

I HEREBY CERTIFY that I have audited the books of account of the Diocese of Athabasca and that the above statement shows a true and correct view of the affairs of the Diocese according to the best of my knowledge and belief and the information supplied me. Norman Soars, Official Auditor.

DIOCESE OF ATHABASCA - CURRENT ACCOUNT 1950

EXPENDITURES

General Synod Apportionment

M.S.C.C.	1,712.00		
G.B.R.E.	131.00		
C.S.S.	103.00		
Inter-Church	57.00	2,003.00	\$ 2,003.00

For Diocesan Work

Radio	405.00		
Cathedral	113.05		
Episcopal--Travel	622.59		
Pension	150.00		
Moving	112.50		
Office	71.39		
Lambeth	100.00		
Lodge	50.00	1,106.43	

Administration:

Salary	1,825.00		
Registrar	150.00		
Audit	30.00		
Postage, Telephone, Telegraph	456.19		
Fuel & Light	352.47		
Express	17.83		
G.B.R.E.	109.71		
Record Gazette	181.17		
Gestetner	48.24		
Sec. Treas. Travel	44.71		
Rupert's Land Synod Grant	50.00		
Miscellaneous	81.16	3,346.48	

Conferences:

Ex. Committee, Travel & Hosp.	192.17		
Synod	240.77		
Consecration	331.69		
Gen. & Prov. Synods	46.32	810.95	5,781.91

For Parish:

Fire Insurance	2,128.90		
Group Insurance	456.52		
Taxes	1,778.51		
Pension	2,102.33		
Travel	3,581.24		
Stipend	24,412.61		
Student Stipend	685.00		
Ft. Chip., Air Service & Freight	318.86	35,463.97	35,463.97

Extra Parochial

Peace Messenger	271.88		
Sunday School by Post	1,876.39		
Dominion W.A. Grant	593.49		
Moving Clergy	1,438.71		
Transfer A-170 Car Acc.	101.94		
Calland--Grace Church	50.00		
Thomas--St. Timothy	10.00		
Bishop Pierce--Oakfield	100.00		
Monica Storrs	73.00		
A.A.A.	10.00		
Pension Transfer	571.37		
Dr. Jackson	14.64		
Miscellaneous	215.42	5,326.84	<u>5,326.84</u>

\$48,575.72

DIOCESE OF ATHABASCA - CURRENT ACCOUNT 1950 (cont.)

EXPENDITURES

Overdraft of A-170	89.25		
" Maple Leaf Saving	7.26		
Interest on Overdraft of Gen. Acct.	25.56	122.07	<u>\$48,697.79</u>

APPENDIX "F"

DIOCESAN BUILDING ACCOUNT - A-276

RECEIPTS:

Bank Balance January 31st, 1949	\$5262.19
Faust W.A.	250.00
Keg River Church Fund	20.00
St. Paul's, Woodstock (Canyon Creek)	530.00
Cathedral Chimes	170.00
St. James Apostle (Camp Matawawin)	100.00
Little Prairie (Building Acc't)	114.00
Canon Crane-Williams	255.00
London W.A. (Canyon Creek)	150.00
Moving Clergy (Contributions)	115.00
Anonymous Gift for Bishop's Car	500.00
Goodwin Rectory Rental	45.00
New Fish Creek Cemetery	5.00
Interest	38.80
	<u>\$7554.99</u>

EXPENDITURES:

Whitefish Lake Hall	\$1032.00
Faust Parish Hall	600.00
Canyon Creek	2680.00
Bishop Pierce - Car	500.00
Hines Creek (Bal. of Stratford Gr.)	117.05
Transfer A-218 (A.A.A. Refund G.P.)	120.00
Bank Balance January 31, 1951	<u>2505.94</u>
	<u>\$7554.99</u>

Audited, N. Soars.

ATHABASCA BISHOP ACCOUNT 1950

RECEIPTS:

Balance on Hand	\$6130.46	
A.A.A. Rebate	200.00	
Burgess Estate	200.00	
Bank Interest	52.09	\$6582.55

EXPENDITURES:

Sheward, A.F. Bal. Boyle Fire	281.70	
Grande Prairie Loan	1000.00	
Grande Prairie A.A.A.	360.00	
Canyon Creek Loan	1200.00	
Canyon Creek Grant	700.00	
Faust Loan	800.00	
Painting & Repairs to Lodge	260.55	
Paint - Malvern House	80.00	
Peace River Plumbing	78.33	
Furniture - Athabasca Rectory	389.89	
Bishop's Moving Expenses	837.61	
Bank Balance	594.47	\$6582.55

TOTAL VALUE OF ACCOUNT:

Bank Balance	594.47	
Owing Gen. Acc. Furn. Athabasca		
W.A. Grant	389.89	
Owing from A-170 - Bishop Lodge		
repairs	137.65	
Cash value of account		\$1122.01
Loans - Faust	800.00	
Peace River	686.00	
Grande Prairie	1000.00	
Canyon Creek	1200.00	3686.00
TOTAL VALUE of account		<u>\$4808.01</u>

Audited, N. Soars.

DIOCESE OF ATHABASCA A-170

RECEIPTS:

Balance January 31st, 1950	\$565.93
75th Anniversary Books	54.50
Car Payments (Currie, Hill, Standish)	310.98
Bank Interest	<u>2.55</u>
	\$933.96
	<u><u> </u></u>

EXPENDITURES:

Baby Grants (Standish, Currie)	\$100.00
C.W. Thomas Ordination Grant	100.00
R. Hill (Travel Grant)	100.00
Discretionary Grant - Sheward	75.00
Providence Hospital - S. Hills	126.97
Miller Electric (Lodge)	48.00
MacKenzie (R. Little Address)	20.00
Fraser and Winchester	45.00
Bishop Pierce - Car	250.00
Exchange on Cheques	.30
Bank Balance January 31st, 1951	<u>68.67</u>
	\$933.96
	<u><u> </u></u>

N.B. Owing to Account No. A-218

\$137.65.

Audited, N. Soars.

DIOCESE OF ATHABASCA - CAMP ACCOUNT (C-5) 1950

RECEIPTS:

Bank Balance January 31st, 1950	\$391.42
Transfer	<u>1.71</u>
	\$393.13
	<u><u> </u></u>

EXPENDITURES:

Camp Supplies, Gifts, Etc.	\$103.78
Camp Operating	25.10
Maintenance	45.00
Improvements (Frontier & Miller Etc.)	92.10
Transportation	40.00
G.B.R.E.	20.89
Record-Gazette	37.10
Equipment	28.16
Bank Balance January 31st, 1951	<u>1.00</u>
	\$393.13
	<u><u> </u></u>

Audited, N. Soars.

BISHOP SOVEREIGN APPRECIATION FUND

RECEIPTS:

Diocesan Sources	\$3,225.30	
Extra Diocesan Sources	<u>1,791.96</u>	
		<u>\$5,017.26</u>

EXPENDITURES:

Cheque to Rt. Rev. A.H. Sovereign	\$5,000.00	
Exchange	3.07	
Bank Balance	<u>14.19</u>	
		<u>\$5,017.26</u>

Diocesan Receipts by Parish

Athabasca	\$150.00	
Atikameg	25.00	
Beaverlodge	114.45	
Berwyn	305.00	
Cherry Point	2.00	
Colinton	131.25	
Fairview	155.00	
Fort Chipewyan	20.00	
Fort McMurray	136.50	
Fort Vermilion	18.00	
High Prairie	322.00	
McLennan	80.00	
Grande Prairie	205.00	
Goodwin	21.50	
Lac La Biche	100.00	
North Star	72.00	
Peace River	779.25	
Sexsmith	85.00	
Slave Lake	82.25	
Spirit River	165.80	
Wabasca	20.00	
Wembley	75.00	
Smith	89.80	
Diocesan W.A.	70.50	<u>\$3,225.30</u>

Audited, N. Soars.

MAPLE LEAF TRUST ACCOUNT 1950

RECEIPTS:

Balance from 1949	239.84
Received from Fellowship of the Maple Leaf	<u>552.47</u>
	\$792.31

EXPENDITURES:

Dr. Mary P. Jackson - Keg River Nursing Home	194.66
Transfer to Gen. Acc't for work at Faust	533.64
Malvern House--Electricity	10.74
Fuel	26.00
Supplies	27.27
	<u>64.01</u>
	\$792.31

Audited, N. Soars.

APPENDIX "L"

ANGLICAN ADVANCE APPEAL - 1950

RECEIPTS:

Balance brought forward January 31, 1950	\$297.81
Transfer (R.S. Young)	10.00
Grande Prairie	<u>113.85</u>
	\$421.66

EXPENDITURES:

A.A.A. 7th Installment	\$400.00
Bank Balance	<u>21.66</u>
	\$421.66

Audited, N. Soars.

PENSION FUND 1950

PERSONAL CONTRIBUTION:

<u>Name</u>	<u>Effective Date</u>	<u>Personal Deduction as Payment</u>
Batten, J.B.	Jan. 1st - Aug. 31st	35.04
Calland, N.	Jan. 1st - Dec. 31st	52.50
Currie, R.A.F.	Jan. 1st - Nov. 30th	48.18
Davies, A.L.	Aug. 1st - Nov. 30th	17.52
Haddon, E.R.	Jan. 1st - Sept. 30th	39.42
Hill, R.	Jan. 1st - Dec. 31st	69.73
Howes, A.G.	Jan. 1st - Dec. 31st	52.50
Humphreys, N.	Jan. 1st - Dec. 31st	52.50
Johnston, G.S.	Sept. 30th - Dec. 31st	17.46
Little, R.	Jan. 1st - April 30th	18.48
Newman, R.S.	Jan. 1st - Dec. 31st	26.88
Pierce, R.J.	Oct. 1st - Dec. 31st	25.50
Standish, G.N.	Jan. 1st - Sept. 30th	35.51
Sovereign, A.H.	Jan. 1st - Aug. 31st	68.00
Sheward, A.F.	Jan. 1st - Sept. 30th	39.42
Singleton, W.B.	Jan. 1st - Sept. 30th	39.42
Thomas, C.W.	June 1st - Dec. 31st	23.40
Thompson, Mrs.E.	Jan. 1st - June 30th	13.95
Webb, H.E.	Jan. 1st - October 31st	<u>43.80</u>

Total Personal Contribution	718.21
Salary Source--Parish & Diocese	1306.15
M.C.P.A.	<u>300.00</u>

	2324.36
Balance 1949	<u>147.32</u>

\$2471.68

Paid out

Dr. C.H. Thomas	5.00	5.00
Pension Board	571.07	
" "	541.56	
" "	567.88	
" "	294.58	1975.09
Paid to Rev. R. Newman		81.67
Excise Stamp		<u>.03</u>

Total Expenditure	2061.79
Bank Balance	<u>409.89</u>

\$2471.68

Note: From bank balance of \$409.84
 Subtract L. Thompson
 Pension 13.95

\$395.94

Audited, N. Soars.

REPORT OF THE DIOCESAN BOARD OF MISSIONS

My Lord Bishop and Members of Synod:

We are not quite clear as to what is expected in a report such as this from a Committee of two parsons who, all winter, have been separated by 400 miles.

In view of the distance separating Mr. Thomas and myself this is somewhat of a solo effort, although Mr. Thomas and myself were able to be together last Sunday.

If we were to understand better the meaning of the term missionary, our Diocese in one sense, would not be as much a missionary diocese as it is, but in another sense it would be more missionary than ever.

We have perhaps thought too much of a missionary diocese as one large in area, weak in numbers, and poor in estate. To correct that we might remind ourselves that any diocese in Eastern Canada is as much missionary in character as our own and if a diocese anywhere is missionary in heart and mind, then it is alive regardless of area, numbers, or estate.

If we regard our set-up as Missionary in character, then we would do well to remember that dioceses elsewhere in Canada have the same element in their set-up but nevertheless make it their business to send help to us.

We would submit then, that if the term **Missionary** is understood in its truest sense, then the Church's work is no more missionary here than her task in the city.

As to whether we, as persons committed to Our Lord and His Church are exerting influence upon people who seem to be less committed or not committed at all--that is one of the several uppermost questions that we must put to ourselves before God on an occasion such as the Synod.

Notwithstanding there are features well known to these parts, which make us what has been commonly called a missionary diocese.

The fewness of clergy and other workers is perhaps the most retarding feature in our missionary cause here at the moment.

To say that this is the Bishop's problem is not entirely accurate, and we submit that a change in heart and mind among the people of the Church in these parts might contribute something to the solution of that problem.

The "grapevine" creeps far, and if a diocese should get a bad name, and by that we mean that if it becomes known that the Church in any given area is not doing all it might do to help itself, then that area most not be surprised if it is avoided.

If it ever gets known that we are not as appreciative as we might be of what has been given us, then it cannot be wondered at if the giving hand pauses.

The young men contemplating the Church's Ministry should be ready to work under more strenuous and difficult conditions than those which obtain in some areas, but at the same time it will be to our hurt if it gets around among those men that we are not doing the best we could. We do not want to press that too far, but we think there is truth enough in the suggestion to make us think it over.

Our distances are of course a well-known difficulty. If one church, in a parish with several points, is miles and miles away from the centre, it can receive very little more than some attention once a month, and that is very little opportunity in building up. In this regard we are woefully weak. We have reached many centres, but the building up of the real Church lags. The people are not reached as often as is necessary. They are poorly instructed or not interested at all. If it would provoke discussion, we could suggest that we have been spreading ourselves overmuch, and in the process have not strengthened our position. Would it be better to spread less and go deeper?

We realise that to this it can easily be retorted that if our pioneers had not done some spreading out far, and wide, the Church might never have reached some places at all. We cannot gainsay that, and would not wish to detract anything that is due to past laborers. Nevertheless we are faced with weakness and would still suggest that contacts can be so slight in being extended, as to be scarcely effective at all. Moreover the pioneers went to people who could not go far or fast, but the automobile has changed much of that.

Our numbers are sometimes small, and would it be asking too much of the people of the Church (under circumstances we all regret) to do some travelling to points where the Church can furnish ministrations. That in itself could be a missionary effort.

It is sometimes said that we do not, as a Church, make sufficient use of our lay ministry. Personally, I have been much impressed by the way in which our men in these parts are willing to fill gaps where and when a parson cannot be present. Sometimes the help offered by such men is not as well received as it might be and that is a detriment to our missionary effort.

We feel sure that the matter of finance must come into the picture somewhere. A missionary diocese is in the position of receiving much, and therefore should be found to be giving much. But we must all wonder at times where so many of our people think the money is to come from. This, of course, is also true in self-sustaining areas, but at least they can say they are self-sustaining, and moreover give over and above their own needs to help us.

We think it is a pity that the W.A. in these parts is so saddled often with the raising of money so much so as omitting other

things for which the W.A. stands--especially hard is it if and when a small group is more or less made responsible for the raising of the bulk of the apportionment.

In sending me \$10.00 towards building a new church at Big Coulee, a lady in Lethbridge said, "Anglicans are not niggardly, but poorly informed." Be that as it may, but on the whole we submit the people of our Church have a long way to go to catch up with those of other religious bodies in this land in giving money to support the Ministry, to care for the Church's property, and to further the efforts of the Church through Social Service, Religious Education, and Missionary endeavour.

To admit that we are poorly informed is to hit the Missionary nail square on the head. It is high time we got ourselves informed, time we took some Church paper or papers that would give us some information, time we were informed concerning something more beyond our own congregational matters--time our W.A. branches were getting into some Missionary intelligence information as well as arranging for teas and sales.

It would be a tonic to the Diocese if it could be seen from our financial statements that the people of our Church were giving money so well and heartily that the Diocese was able to give \$1000.00 to the Canadian Mission in Kangra, India. Then we would be able to feel that after 75 years, we were really becoming a Missionary Diocese.

Reference has been made to Big Coulee, and even though this is in my own Parish, I would like to state that our work there is as missionary in character as anything in the parish. In the main, the people there are not of British extraction, some of the older people can scarcely speak our language, but some of these people have rather adopted us.

With the departure of the former Incumbent, and my arrival the time had also come for us to put up a new building or take the present building down before it would collapse. We propose to put up a new building this summer. One of the men came to me on Monday,, and offered to give \$100.00 and take me around to interview the other people with him.

We think this report should not be closed without placing on record our appreciation of the help we receive from the Canadian Church at large, and more especially an appreciation of those groups and individuals who gladly go the extra mile and who, over and above all their regular givings send assistance to our missions here.

Respectfully submitted,

Newlyn Humphreys
Cuthbert Thomas

REPORT OF THE HOSTELS

My Lord Bishop and Members of Synod:

This is the first report I have ever submitted concerning this kind of work. It was a work quite new to me when I began with it last September but as the winter months have gone by, I have become acquainted with it and the assistance of two experienced Matrons has stood me in good stead.

Since last September these Hostels have housed 39 students, that is 27 girls and 13 boys. Of this number 22 registered as Anglicans, 6 as United Church, 5 as Roman Catholic, 2 as Greek Orthodox, 1 as Standard, 1 as Protestant, 1 as Nothing, and 2 were Blank.

They have received good care and appear to have enjoyed their life at the Hostels. There have not been any major difficulties of any kind at either hostel.

At both hostels the day begins with family prayers which at St. Mary's Hostel is conducted by Miss Cameron and at the Bishop Young Hostel by the Rector.

At the Girls' Hostel Mrs. Humphreys has had charge of a G.A., which has met every two weeks and some 15 girls have attended regularly.

There is always a fair attendance of these young people at the 8 o'clock Celebrations twice a month and at the Evening Services.

During the winter we were glad to have a visit from the Bishop who looked over the Hostels and afterwards kindly made provision for one or two very necessary comforts for the Matrons.

The gas installations were inspected during the winter and several alterations have been kindly attended to by Mr. Saxton.

Since last September we have received the gifts of two washing machines, one from Mrs. Fairbairn at Waterways and the other from Montreal through the good offices of the Bishop. These have been a great help and we are glad to have such useful things given.

The property is in very fair shape and stands, in itself, a tribute to the untiring efforts of Mrs. Little and those who supported her in the project.

What the Hostels no need is to build up some money in reserve for the future upkeep of the property. Financially St. Mary's Hostel is in fairly healthy condition with a Current Account balance of \$274.00 with all bills paid. The same cannot be said for the Bishop Young Hostel which has a small deficit at the moment but may break even by the end of June. Our Fees have been per year \$180.00 for 5 day students and \$230.00 for 7 day students. On these

rates we cannot operate and an increase will be made in September.

I am glad to report that both Matrons are coming back in September.

Respectfully submitted,

Newlyn Humphreys.

APPENDIX "O"

REPORT OF THE DIOCESAN COUNCIL FOR SOCIAL SERVICE 1950-51

The Diocesan Council for Social Service for the year 1950-51 consisted of the following members: Reverend R.S. Newman Dean R. Hill, Reverend E.N. McColl, Reverend Dr. D.H. Pinkerton, Miss Mary Vaughan, and Mrs. E. Houndle, all members of the Peace River Deanery.

Because of the fact that only one year has passed since our last Synod and also because of the transfer of Canon Calland to the Grand Prairie Deanery, the work was not taken up until a new Chairman was appointed at a meeting in March, and so only two meetings were held.

The Council first of all wishes to stress that the fact that although its task is to deal with the social problems of this Northern Diocese, it believes that the most effective way to deal with the social problems of the North is to have men and women with hearts made new by the power of Jesus Christ. The Council repudiates the idea that all we need for a better world is better living conditions. Man's greatest need is 'to be born again' and it is folly to imagine we can have a righteous world until men are truly converted. "Except ye be converted" said Jesus, "and become as little children, ye shall in no wise enter into the kingdom of heaven." The Church's greatest need is soundly converted men and women.

Starting from here (conversion) Christians are called to go out and to build a better world. And in its endeavour to carry out this task, the Council makes the following recommendations to the Synod of the Diocese of Athabasca.

Immigration

The Council, aware of the fact that less and less of the Immigrants coming into Northern Alberta are of British origin, would urge the Synod to take definite action to stimulate British Immigration. The Council is aware of the fact that the great majority of British people coming to this country are not interested in Agriculture. But it suggests that an attempt be made to bring out those interested in Agriculture.

The Council would place before the Synod the great need for skilled technicians, i.e. brick-layers, electricians, etc. in Northern Alberta. The Council would stress the need for craftsmen, especially in the building trade, i.e. Carpenters.

We would stress the fact that although agricultural workers are needed, the need for skilled craftsmen is even greater.

Racial Discrimination

The Council would lay stress on the Statement made in the C.S.S. Annual Report for 1950.

"Canada is a country of minority groups and for a long period of time is bound to continue to be such."
The Council would urge Synod to do their utmost to see that a "Bill of Rights" be made a part of the Constitution of Canada. The Council would commend the work of members of Parliament who are endeavouring to carry out this task.

The Council is very much aware that the Church of Rome is spreading rapidly in Northern Alberta and it greatly fears a situation will arise such as exists in the Province of Quebec where 'Jehovah's Witnesses' and certain Baptist groups have lost their civil rights.

The Council would draw the attention of Synod to the fact that race is no bar to a man holding any position within the Anglican Communion. And it challenges Christians to put the doctrine of the brotherhood of all men into practice in everyday life.

Sunday Observances

The Council realises that it is not the task of the Church to legislate as to how the private individual is to observe the Lord's day. But it is very much disturbed at the fact that the Sabbath is rapidly becoming not the Lord's Day but the World's Day. It strongly condemns the present trend towards commercialized sport and entertainment on the Lord's Day.

The Council would urge that parish priests give more teaching about the Christian's use of the Sabbath.

The Council moves that this Synod of the Diocese of Athabasca would place itself on record as urging the people of the Diocese to take their stand against the present disregard of the Sabbath Day.'

Gambling

The Council would draw attention to Canon IV Section 26 Subsection vi, where it is stated that the Synod strongly disapproves of the practice of holding raffles or any other species of gambling or games of chance to obtain money for any Church object.

The Council would draw attention to the fact that raffles held in public schools are illegal.

Temperance

The Council wishes to present to the people of the Diocese through the Synod a strong plea for temperance in view of the great increase in the consumption of alcoholic drinks. It would urge Synod to send out an urgent call to the people of our Church to exercise temperance in the consumption of alcoholic drink.

The Council would urge that everything possible might be done in the sphere of creative living in order to provide something to take the place of drinking in the lives of young people. Attention was drawn to the fact that in many parishes, most enjoyable evenings of entertainment were held and there was no drinking. It would draw the attention of the Synod to the fact that drink is by no means essential to a good time. The Council deplores the fact that often children are deprived of the necessities of life because of intemperance on the part of parents.

The Council would stress the fact that what we want is not prohibition but temperance.

The Council urges that discussion on temperance be held in Young People's groups, Home and School Associations, W.A.'s, etc.

Rural Work

The Council would draw attention to the fact that it is the task of our Church to minister to all rural people who are not already being ministered to by some other Church.

The Council would stress the need for a Lay Ministry in view of the shortage of Clergy.

The Council deplores the fact that in the eyes of many the best men are needed more in urban parishes rather than in rural parishes.

The Council wishes to recommend the following motion to the Synod:

"That the deplorable shortage of men in the Missionary Dioceses of the Church in Canada be brought to the attention of General Synod and that action be taken whereby one of the secretaries of the M.S.C.C. be appointed to devote his full time to the work of the Canadian Mission Field; acquainting himself with the opportunities, and to present a challenge of service both to the Theological Colleges and to the Canadian Church; and that he act in an advisory capacity to a committee of Bishops on Personnel with a view to the placing of men in order to maintain the work of our Church in new areas, and to direct men to new spheres of work."

Marriage

The Council would urge that the clergy and women workers of the Diocese place before the young people of the Church in their courtship days the actual requirements of the Roman Church in regard to the children of a mixed marriage, and to the pledge taken by the Roman partner to "do everything possible to bring about the conversion of the non-Roman partner."

The Council would draw attention to the fact that a splendid pamphlet entitled 'Mixed Marriages' is available from the G.B.R.E.

Respectfully submitted,

R.S. Newman, Convenor D.C.S.S.
Mary Vaughan, Secretary

APPENDIX "P"

REPORT OF THE RURAL DEANERY OF PEACE RIVER

This report must of necessity be brief because of the fact that a new Rural Dean for Peace River Deanery was only appointed in March of this year. We regret the loss of Canon Calland from our Deanery.

In the extreme east end of the Deanery Miss Seabrook is carrying on a splendid work among the young people at Slave Lake. A beautiful new church has been built at Canyon Creek.

At Faust Miss Vaughan is carrying on a faithful and devoted work. A new Parish Hall has been built at Faust.

We should like to pay special tribute to the people of High Prairie who have had no Rector now for seven months but are keen and enthusiastic and have kept the Church active and very much alive. We do hope that within a short time now a Rector will be available for this strategic centre. The Rector of McLennan has held services each Sunday in High Prairie since the departure of Reverend R.A.F. Currie.

The Parish of McLennan has carried on nobly during the past year and the Rector would like to pay tribute to the way the people of McLennan have risen to their new responsibility of having a Rector of their own.

We regret the fact that Rev. Dr. Pinkerton was forced to leave his faithful flock at Fort Vermilion. We do congratulate the faithful men and women of God who have carried on in the meantime in Fort Vermilion.

Fort Vermilion's loss was Berwyn's gain and we know that progress will be seen as Dr. Pinkerton carries on his faithful work at Berwyn and Grimshaw.

Fairview is one of those strategic centres which has been without a rector for some months now, but we have heard glowing reports of how nobly the people of Fairview are carrying on.

We do not always hear a great deal about the real work that is being done for God at Hines Creek by Miss Stockford. Here we have another work which is heard little of because of the character of the one who carries on so nobly for God.

Respectfully submitted,

Robert S. Newman, Rural Dean.

APPENDIX "Q"

REPORT OF THE RURAL DEANERY OF GRANDE PRAIRIE

It must be borne in mind that I have been in the Grande Prairie Deanery not more than a period of six months, and much too short a time to give the Synod much of a true picture of the real and corporate work of this Deanery.

However this much can be said, in January we clergy, three in number namely the Reverend J.G. Owen, Rector of Grande Prairie, the Reverend G.S. Johnston, Rector of Wembley, and myself met in the vestry of Christ Church, Grande Prairie, and formed a Deanery at the request of the Lord Bishop. From this small group I was chosen Rural Dean, which the Bishop kindly concurred to my appointment

We have met thrice in all, and have tried to take care of the very important work of the Diocesan Board of Religious Education. This being our chief concern as a Deanery, and we believe we have done our best along this particular avenue regarding this great aspect of the Church's work.

Since the last Synod many changes have taken place within the Deanery, the Reverend G.N. Standish, left the Parish of Grande Prairie for work in the Diocese of Montreal, and the Reverend J. Batten has left for work in a Diocese in the United States. And at the time of writing Mr. Stanley B. Hills, Student in Charge of Beaverlodge has left for a similar work in the Diocese of Caledonia.

The Parish of Sexsmith was ably taken care of by Miss McKinnon during the winter months, and we are greatly indebted to her and her co-worker for the valuable services given to that parish.

Here the picture changes, regarding the staffing of parishes in the Deanery. The Reverend J.B. Owen, a former Rector of the Diocese of Athabasca and who was on loan to us from Montreal Diocese, returned to Athabasca Diocese to become Rector of the important Parish of Grande Prairie. At Wembley the Deanery welcomed the Reverend G.S. Johnston, as from Atikameg, and who is doing good work in that parish with its many out stations.

Then again on Trinity Sunday our Bishop ordained three former Lay Readers to the Diaconate, and this Deanery rejoices that two, namely the Reverend E. Houndle becomes the Rector of Beaverlodge while the Reverend F. Sanger-Davies becomes the Rector of Sexsmith.

Since coming into the Grande Prairie Deanery I have visited the following parishes in the capacity of Rural Dean: Grande Prairie, Wembley, Beaver Lodge, and Sexsmith, leaving only Goodwin not as yet visited.

All of which is respectfully submitted,

Norman Calland, Rural Dean.



